

Identifying “ancient” Greece as the mediaeval Greece of the XI-XVI century with the chronological shift of 1800 years taken into account

1. THE GREEK AND THE BIBLICAL CHRONOLOGY

The history of Classical Greece is considered to have been one of the most remarkable periods in the entire history of European civilization. As children we hear many legends of the Parthenon, Athens, Sparta, Plato, Socrates, Demosthenes, King Leonid, Pericles, Milthiades, Phidias and so forth. Therefore, the research of this epoch is doubtlessly of interest to us today. In Chapter 6 of *CHRON1* we demonstrate the existence of numerous parallelisms, duplicates and phantom reflections in the consensual Scaligerian version of the “ancient” history. Their complete scheme is reconstructed on our global chronological map which can also be called the graph of chronological shifts – see *CHRON1*, Chapter 6 and fig. 3.1. What we learn is that the “modern textbook” of ancient and mediaeval history is a collation of four identical chronicles shifted backwards in time by the following values as related to their original:

- the Byzantine-Roman shift of 333 or 360 years,
- the Roman shift of 1053 years,
- the Graeco-Biblical shift of 1780 (or 1800, or 1810 years).

The 720-year shift plays an important part here as well, being the difference between the Byzantine-Roman shift and the purely Roman one (1053 – 333 = 720 years). In the previous chapter we gave a basic

rendition of the deepest shift – the 1810-year Graeco-Biblical one, having discussed the most remarkable superimposition of the Trojan War over the Gothic War. In the present chapter we shall continue with the analysis of this shift and move forwards along the time axis, considering the events that follow the Trojan War in the history of the Classical “ancient” Greece. The 1810-year chronological shift also relocates them into the Middle Ages. Let us check whether the superimposition of mediaeval events over their “ancient” doubles should continue. We shall follow the same “rigid formula” in our comparison of the “ancient” Greek events and their mediaeval originals separated by a period of roughly 1810 years. In other words, an “ancient” event that took place in the alleged year T in the Scaligerian chronology is compared to the mediaeval event that took place in the year $X = T + 1810$.

As we shall see below, the 1810-year shift of the XI-XVI century history of Greece had created a gigantic phantom reflection in the “distant past” – the so-called “ancient” Classical Greece. It is curious that the phantom should often look better than the original. The myths of the “ancient” Greece never fail to provoke an intense emotional reaction in the modern reader brought up in the Scaligerian historical paradigm. On the other hand, hardly anyone has ever heard of the mediaeval European crusader states – on the territory of the modern Greece in particular, that

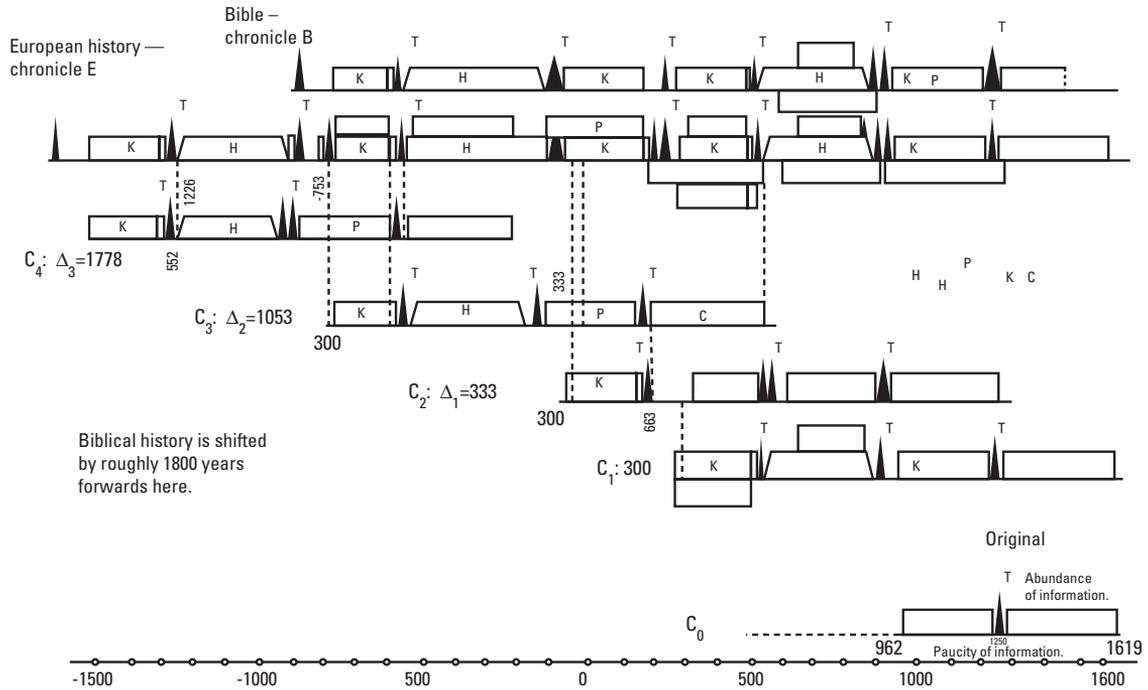


Fig. 3.1. The global chronological map. The “Scaligerian history textbook” presented as collation of four near-identical short chronicles.

served as prototypes for the phantom Classical world. The Graeco-Biblical shift of 1810 years superimposes the history of the Holy Roman Empire (X-XIII century) and that of the Habsburg (Nov-Gorod?) Empire (XIII-XVII century) over the “ancient” kingdoms of Israel and Judea, whereas “ancient” Greece is covered by the history of mediaeval crusader Greece (the XI-XV century epoch). The table that we are about to cite shall indicate the individual X-XV century originals of the “ancient events”.

We shall use the famous *History* by Herodotus ([163]) as the first important source for the history of the “ancient” Greece. Let us re-emphasize that this work is the furthest thing from a forgery. We are of the opinion that Herodotus refers to real mediaeval events of the XI-XVI century A.D. He must have lived in the epoch of the XVI century A.D. Then, later chronologists have erroneously dated his lifetime and his work many centuries backwards. The original oeuvre of Herodotus must have been cautiously edited from the viewpoint of the recently introduced Scaligerian history.

As we shall see below, it isn’t just the mediaeval Greek events that became reflected in the work of Herodotus, but also the Roman ones – that is to say, the Byzantine and Italian events of the XI-XV century A.D. A demonstrative scheme of the “Greek” chronological shift of 1810 years can be seen in figs. 3.2 and 3.3. The paragraphs of the table below that are marked as “a” refer to the history of mediaeval Greece, whereas the paragraphs marked as “b” pertain to the same events that were described in the books subsequently declared “ancient”; what we observe is thus the same story told twice.

2. THE LEGEND ABOUT THE MORTAL INSULT OF A WOMAN (RELIGION?)

The following events are quite well-known. They possess similar numeric values in the section entitled “Middle Ages and the antiquity” and appear to be duplicates, or reflections of one and the same real historical period:

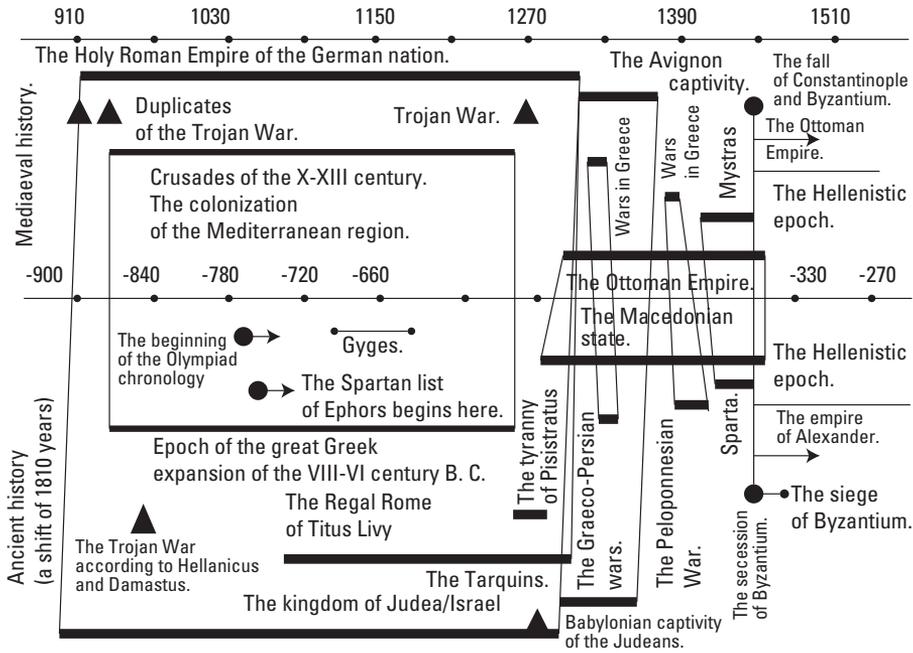


Fig. 3.2. The parallelism between the “ancient” and mediaeval Greece.

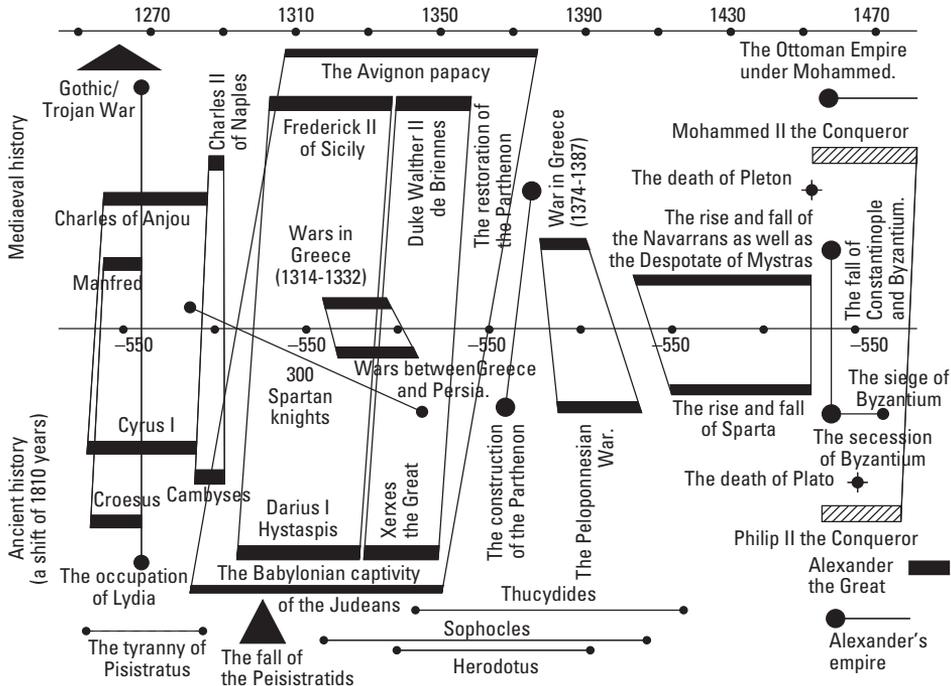


Fig. 3.2. The parallelism between the “ancient” and mediaeval Greece.

THE MIDDLE AGES.

1) Holy Roman Empire of the alleged X-XIII century A.D. and the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century.

2) The crusader war of the XIII century A.D. in Byzantium and Italy; the fall of Constantinople in 1204.

3) The crusades of the X-XIII century.

THE “ANTIQUITY”.

1) The Biblical kingdoms of Israel and Judea as the Regal Rome described by Titus Livy, or the First Roman Empire in our terminology.

2) The Trojan War (or the Tarquinian War according to Livy), also known from the history of the “ancient” Greece as “the exile of the tyrants”.

3) The epoch of Great Greek Colonization – the alleged VIII-VI century B.C.

Thus, we begin to move forward along the time axis beginning with the X century A.D.

1a. *The alleged X century A.D. A duplicate of the Trojan War.* As one sees in fig. 3.1, the period between the alleged years 901 and 924 in Italian history contains a duplicate of the Trojan = Tarquinian = Gothic War. It is shown schematically as the black triangle in fig. 3.1.

■ 1b. “Ancient” Greece. Herodotus begins his *History* with a brief summary of the Trojan War ([163], 1:1-5, pages 11-12. Thus, Herodotus couldn’t have lived earlier than the XIII century A.D.

COMMENTARY. Herodotus the Greek, likewise Titus Livy the Roman, begins his book with an account of the Trojan War. As we shall see below, this is far from being a mere coincidence: the first chapters of Herodotus and Livy are parallel to each other and refer to the same historical epochs and events. In his tale of the early days of the “Ancient” Greece Herodotus copies fragments of Roman history in Livy’s interpretation, no less.

Let us remind the reader of yet another duplicate of the Trojan War that we have seen in the history of mediaeval Rome – namely, the war of the alleged years 931-954 A.D., its primary characters being Alberic II and Theodora II ([196]). One should rightly expect that the “ancient” Herodotus would tell the story of the Trojan War once again without so much as being

aware of it in his rendition of the mediaeval Roman (Byzantine?) history, as well as that of Greater Greece.

It is remarkable that this is exactly what Herodotus does. He returns to the Trojan War in his narration, his second account being particularly close to the version of Titus Livy who, as we understand now, described the Trojan War as the Tarquinian War. Also bear in mind that a part of Italy was called Greater Greece in mediaeval documents ([267], pages 282-283). The reason for this is clear enough: the chronicles of Romea and Byzantium would often find their way into Roman and Italian history. Later historians would confuse Rome and Romea with each other. Greece is a part of Byzantium; its paper journey to the West would transform it into the Italian Greater Greece. The reverse process may have taken place on certain occasions.

Trojan = Tarquinian = Gothic War is represented in the Scaligerian version of Greek history of the alleged VIII-VII century B.C. not only as the tale of a war that began because of Helen, but also as the rather curious story of Candaules and Gyges. Remember that the “legend of a woman” is considered very important in the history of the Trojan War – namely, the legend that tells us of a woman of high social rank mortally insulted, which led to either a war or a coup d’état. The Trojan version tells us about the abduction of the Greek woman Helen, whereas Livy’s Tarquinian version refers to the rape of Lucretia, and the Gothic version – to the murder of Amalasantha. We find a similar story in the rendition of the VI century B.C. events by the “ancient” Herodotus.

2a. *The mediaeval Trojan = Tarquinian = Gothic War. An argument among men about the virtues of their wives.* The argument leads to Lucretia getting raped, her death and, finally, the war. We have seen a similar contest between goddesses before the Trojan War. Paris (P-Rus) was called to decide which one of them was the best – the famous “judgement of Paris”. It is emphasized that all three goddesses were to appear before Paris *naked*. Paris awards the prize (the proverbial apple of discord) to Aphrodite, the goddess of Love, which results in a war. Aphrodite promises Paris the love of Helen, whom he promptly abducts. The Trojan War breaks out.

■ 2b. “Ancient” Greece. *The tyrant claims his wife to be the best.* According to Herodotus, an argument between king Candaules, the tyrant of Sardes, and Gyges, took place in “ancient” Greece, when the former was convincing the latter that the wife of Candaules was the most beautiful woman in the world ([163], 1:7, page 13). Scaligerian chronology dates Candaules to 560 B.C. Candaules even offers Gyges to see the woman naked. An argument takes place at this point due to the reluctance of Gyges to comply; he is finally forced to do so for fear of royal anger ([163], 1:8, page 13). One has to mark the use of the term “tyrant”. The tyrants were a specific clan of “ancient” Greek rulers, one of them being Candaules. The word “tyrant” gives us TRNT (TRN) as its unvocalized root; basically, Herodotus is telling us about either the Trojans (TRN), the Tarquins (TRQN), or the mediaeval TRN – the Franks, the Turks and the Tartars.

3a. *The mediaeval Trojan = Tarquinian = Gothic War.* The “humiliation of a woman” – Lucretia the Roman raped, Helen the Greek abducted, Amalasantha, queen of the Goths, killed, and so on – all of these events as related in the accounts of this war known to us today have a strong sexual overtone. All the ensuing events are presented as revenge for the affront delivered to a woman (or a religion, qv above). The Greeks in the Trojan War, likewise Publius Valerius and Brutus (Brother?) are all driven by the desire of vengeance. According to our subsequent research related in the books *King of the Slavs* and *The Dawn of the Horde Russia*, the crusades of the late XII – XIII century had really been the *revenge* for Christ’s crucifixion in Czar-Grad in 1185.

■ 3b. “Ancient” Greece. *The affront of the tyrant’s wife.* According to Herodotus, the wife of Candaules was insulted by the discovery of Gyges who hid to observe her nudity. Herodotus tells us that “albeit she was aware that it was all master-minded by her husband, she did not cry out in shame – on the contrary, she pretended to notice nothing but harboured thoughts of getting

even with Candaules” ([163], 1:10, page 14). All of her subsequent actions are dictated by nothing but vengefulness.

4a. *The mediaeval Latin Empire in Byzantium, or Italy.* Titus Livy and Procopius identify the Tarquinian = Gothic War as one that took place on the “Roman territories” – that is, either in Romea = Byzantium, or Italy. “Italy” reads as TL unvocalized, which is similar to the name of the Latin Empire that had existed in Byzantium for a long time - Latinia = TL (LT read backwards). This is another reason why later historians may have confused Italy with Byzantium.

■ 4b. “Ancient” Greece. *The land of Lydia.* According to Herodotus, the event involving the wife of Candaules took place in Lydia (LD unvocalized). Bear in mind that the only difference between LD for Lydia and TL or DL for Italy is the direction in which one reads the letters. Europeans would proceed from left to right, whereas the Arabs and the Jews would go in the opposite direction. Moreover, the Latin (LT) Empire emerged on the territory of Byzantium in the crusade epoch. This is most probably the Lydia of Herodotus.

5a. *The Middle Ages: XI and XIII century A.D.*
A change of dynasty. King Hugo and the Hohenstaufens.

1) What we observe in the course of the Tarquinian War (according to Livy), the Gothic War (according to Procopius), and especially the war of the XIII century A.D. is a complete change of the dynasty regnant. Remember that the XIII century war led to the decline of the Hohenstaufen dynasty in Italy (or TL = Lydia/Latinia).

2) The actual name “Hohenstaufen” is very similar to that of king Hugo, the key figure in the duplicate of the Trojan War that was dated to the X century A.D. Now, the word “Hohen”, or “Hugo” is virtually identical to that of the well-known mediaeval nation of Gog (as in Gog and Magog), which is how the Tartars and the Scythians were called in the Middle Ages ([722], pages 74 and 256-257). It would also be expedient to recollect the mediaeval identification of the Biblical nations of Gog and Magog with

the Goths and the Mongols ([722], page 74). See CHRON5 for details.

■ 5b. *The “ancient” Greece. A change of dynasty.*

Gyges and the Heraclids.

1) Herodotus also informs us of the fact that the story with the wife of Candaules led to a change of ruling dynasty. The revenge of the affronted woman leads to the fall of Candaules and signifies the end of the Heraclid dynasty ([163], 1:7, page 13). Thus, Herodotus must have used the name “Heraclids” to refer to the Hohenstaufens.

2) Gyges is one of the main participants of these events (according to Herodotus). The name “Gyges” is virtually identical to that of Hugo.

6a. *The mediaeval Trojan = Tarquinian = Gothic War. The humiliation of a woman as the casus belli.* The “insult of a woman” (or religion?) leads to a war, the overthrowing and the death of a king, and the decline of the kingdom in every version of the XIII century war that we know. Titus Livy tells us of a coup d’état in the Latin Rome followed by the war with the Tarquinian clan. We have already mentioned that the Lydians could have been the Latins under a different name (the crusader empire of the Latins?).

■ 6b. *“Ancient” Greece. The affront of the wife leads to a change of dynasty.* Having insulted his wife, Candaules basically signed his own death sentence. The wife noticed the presence of Gyges in her bedroom and made him kill her husband, which led to a change of the ruling dynasty. Herodotus tells us that “the Lydians [Latins? – A. F.] have grabbed their weapons in indignation immediately after the murder of Candaules, but the satellites of Gyges have arranged matters with the other Lydians” ([163], 1:13, pages 14-15).

3.

THE GREAT “ANCIENT” GREEK COLONIZATION AS THE MEDIAEVAL CRUSADES

7a. *The X-XIII century empire and the seven kings of Regal Rome as described by Livy.* Titus Livy describes the Holy Roman Empire of the alleged

years 962-1250 A.D. as Regal Rome ([482]), telling us of its seven rulers. There were more than seven in the empire of the X-XIII century; however, we already demonstrated in Chapter 2 of CHRON2 that Livy was most probably reluctant to delve deep into details and would often unite several rulers into one, which resulted in the existence of seven “royal sections”.

■ 7b. *“Ancient” Greece. The six kings of Herodotus.* If we are to move the Scaligerian dating of Herodotus’ work forwards by 1810 years, we shall discover the following rulers described by Herodotus to become superimposed over the epoch of the X-XIII century: Candaules and Gyges [possibly Gog – A. F.], Ardis [the Horde? – A. F.], Sadyates, Alyattes [possibly a reference to the Latins, or “*Liudi*” (“the people”) – A. F.], and Croesus [apparently, “Czar” or “Kaiser” – A. F.], qv in [163]. Six kings altogether. Herodotus doesn’t appear to know all that much about them, describing them in rather vague and discursive manner – nevertheless, he names six rulers, which is close to Livy’s figure of seven. However, the epoch in question remains shrouded in mystery for Livy as well.

8a. *The mediaeval crusades.* The epoch of the crusades (the alleged years 1099-1230 A.D.) is of the utmost importance to the history of both Europe and the Orient due to the colonization of the presumably oriental lands, multiple wars, and the foundation of new cities and crusader states on the conquered territories. It is possible that what we really see is an account of the Great = Mongolian conquest of Europe, qv in CHRON5 and CHRON6.

■ 8b. *“Ancient” Greece. The epoch of the great Greek colonization* that falls on the alleged VIII-VI century B.C. is a very important one in the history of the “ancient” Greece. A shift of 1810 years shall locate its early days (as well as those of “classical” Greece, qv in [766], page 46 ff) right in the X century A.D., or the beginning of the crusade epoch of the late XII – XIII century shifted backwards. Apparently, the origins of the “ancient” Greece cannot possibly predate the XII century A.D. “The epoch of the Great

Greek Expansion (VIII-VI century B.C.) marks the transition from the epical Greece of Homer to Classical Greece” ([766], pages 46-47). The description of the Greek colonization is basically identical to the general concept of the crusade epoch, or the alleged XI-XIII century A.D. It is noteworthy that the regions presumably colonized during the expansion are the very same ones that attracted the crusaders in the Middle Ages. The historian V. S. Sergeyevev is perfectly right to tell us the following about Classical Greece: “the polises were rather small city-states that resembled the mediaeval republican city-states of Italy” ([766], page 47).

9a. *The possible beginning of “documented history” in the IX-X century A.D.* According to fig. 3.1, the written history of human civilization that reached our day begins with the epoch of the X century the earliest. Earlier events apparently failed to become reflected in writing altogether. It is possible that the very concept of literacy came to existence somewhere around that time. Thus, the history of the epochs predating the X-XI century is sadly enough not recorded anywhere and therefore cannot be subject to reconstruction nowadays.

■ 9b. *“Ancient” Greece. The early period of literacy.* The VIII century B.C. (that is, the X century A.D. after a shift of 1810 years) is considered the earliest epoch of literacy in the “ancient” Greece. All we know about earlier periods is a number of myths and vague recollections. V. S. Sergeyevev, for instance, begins his more or less detailed account of Classical Greek history in [766] with this exact epoch.

10a. *The Basileis in mediaeval Constantinople.* Mediaeval Greece was de facto under Byzantine rule at the time ([195]). A Byzantine ruler would thus be titled “Basileus”. The crusades are supposed to have played a crucial role in the history of the Mediterranean region in general and Greece in particular.

10b. *“Ancient” Greece. “Ancient” Greek basileis.* It is supposed that the “ancient” Greek poleis (city-states) of the alleged VII-VI century B.C. were

ruled by the basileis ([766], page 55). We see the “ancient” title of Basileus coincide with the one used in the Middle Ages completely: Basileus = Basileus. Historians tell us that “the expansion of the VIII-VI century B.C. had been the key factor in the further historical evolution of Greece” ([258], page 129).

4.

EPOCH OF THE TYRANTS

11a. *The Hohenstaufen dynasty of the XII-XIII century and the name TRQN.* One of the most important periods in the mediaeval history of XII-XIII century Rome is the decline of the Holy Roman Empire, particularly the 1138-1254 A.D. reign of the Swabian Hohenstaufen dynasty, which we have already identified as the Gothic dynasty in the history of the Third Roman Empire and the Tarquinian dynasty as described by Titus Livy ([482]). In this case the Hohenstaufen dynasty becomes quite obviously linked to the name TRQN or TRN which we find in every version of the XIII century war.

■ 11b. *Tyranny epoch in the “ancient” Greece.* A 1810-year shift identifies the “Classical” Greece of the alleged VII-VI century B.C. as the mediaeval epoch of the XII-XIII century A.D., where we come across the name TRQN or TRN. Therefore one should rightly expect the very same name to surface somewhere in the “ancient” Greece of the alleged VII-V century B.C. This prediction of ours doesn’t take long to come true in the most spectacular manner, since we find out that the period of the alleged VII-V century B.C. bears the official name of “the tyranny epoch” ([258]). Tyrant is also a variation of the unvocalized root TRN (likewise “Pharaoh”, by the way).

COMMENTARY. This is what historians themselves tell us: “The next period [the one that followed the great expansion – A. F.] in the development of the Greek (slave-trader) state had been the epoch of tyranny” ([766], page 57). Thus, we see that “ancient” Greek history does little else but replicate the history of mediaeval Rome and Byzantium – specifically the history

of Rome, or Romea, and to a much greater extent, at that. Let us remind the reader that the mediaeval name for Southern Italy had been “Greater Greece” ([267], pages 282-283; also [196]). It is therefore little wonder that “ancient” Greek history should prove a carbon copy of the XII-XV century chronicles from mediaeval Italy and Byzantium. This mechanism is at its most obvious once we begin the comparison of the Greek tyranny of the Peisistratids to the tyranny of the Tarquins in Regal Rome (according to Livy).

We are told the following: “the title of most important event of Athenian history that had taken place in the decades that followed the reforms of Solon can be safely ascribed to the political coup d’état that brought forth the dictatorship of a single person – the tyranny of Pisistratus” ([258], page 146). By the way, the Greek Solon happens to be a duplicate of the Biblical Solomon – not just name-wise, but also due to being similarly involved in lawmaking. The conclusion that we come to is that Solon/Solomon had lived in the XI-XIII century A.D. the latest. Here we also see a good concurrence with the independent results of dynastic dating that identify the Biblical kingdoms as the Holy Empire of the X-XIII century, and also the Habsburg (Nov-Gorod?) Empire, qv in CHRON1, Chapter 6.

12a. *Tarquin and Porsenna (or the names PRS and TRN).*

1) In Livy’s Regal Rome, the last king of the Tarquinian dynasty, had reigned between the alleged years 534 and 509 B.C.

2) King Tarquin the Proud had reigned for 26 years.

3) We keep coming across the names PRS and TRN in the history of the Tarquinian War. We get the unvocalized name PRSTRN when we combine the two.

■ 12b. *The “ancient” Greece. The Peisistratid tyranny (unvocalized name spells as PSSTRT).*

1) The tyranny of the Peisistratids was regnant in Athens between the alleged years 560 and 510 B.C. ([258]). This epoch all but coincides with the epoch when Tarquin the Proud ruled in Rome. By the way, [163] on page 584 dates the reign of “Pisistratus, the famous tyrant of Athens” differently, namely, to the alleged years 541/540 – 528/527 B.C. The result is nevertheless the same: the reign of Pisistratus the tyrant coincides chronologically with that of Tarquin (TRQN).

2) Pisistratus had ruled for 33 years (560-527 B.C.), or 13 years according to a different version, qv above.

3) The name “Pisistratus” transcribes as PSSTRT without vocalizations, which is very similar to the unvocalized name PRSTRN that we encounter in the history of the Trojan = Tarquinian = Gothic War, qv above.

Let us point out that many important events took place during the reign of Pisistratus. A shift of 1810 years forward places Pisistratus somewhere in the chronological vicinity of 1250-1280 A.D. The reign of Pisistratus is marked by “erecting the temple of Athena Pallas in the Acropolis, as well as that of Zeus the Olympian and... the temple of Demeter... he had also introduced the pan-Athenian festivities as well as the Dionysian celebrations to honour Dionysus... the Athenian aqueduct was also built under Pisistratus” ([766], page 71). Once again we see an aqueduct linked to a tyrant and recall the popular image of the “Trojan horse” from the Gothic/Trojan War.

13a. *Tarquin seizes power in Rome, but gets ousted subsequently.*

1) According to Livy, Tarquin the Proud captured the throne of Regal Rome, and it had brought the Tarquinian clan to a position of power ([482]).

2) After that, King Tarquin is exiled from Rome as a result of a rebellion.

3) The revolt against Tarquin is led by two heroes – Brutus (Brother?), and Publius Valerius.

■ 13b. *“Ancient” Greece. Pisistratus the tyrant comes to power by force, and gets banished afterwards.*

1) In the alleged year 560 B.C. Pisistratus seizes power in Athens by force and brings on a tyrannical reign ([258], page 146).

2) Pisistratus then becomes exiled from Athens by his political opponents ([258], pages 146-147).

3) The rebellion against Pisistratus is headed by two politicians: Megacles and Lycurgus ([258], page 146).

14a. *Tarquin’s futile attempts to return power.*

1) King Tarquin makes several attempts of getting the throne back by force ([482]). He does not succeed.

2) Tarquin the Proud is the head of the entire regnant clan of the Tarquins.

■ 14b. *The “ancient” Greece. Pisistratus seizes the throne again.*

1) Pisistratus and his army storm the walls of Athens several times; his attempts of returning to power succeed twice, qv on pages 146-147 of [258].

2) Just like the Roman Tarquin, Pisistratus heads a clan, two members of which (his sons) reign as *tyrants* already after the death of Pisistratus ([258], pages 149-150).

15a. *The war and the defeat of the Tarquins.* The Tarquinian War is the final stage of this struggle, according to Titus Livy. It ends around the alleged year 509 B.C. A shift of 1810 years forward shall date these events to roughly 1300 A.D. The war finally puts the Tarquins to rout.

■ 15b. *The “ancient” Greece.* The conspiracy and the defeat of the tyrants. The final period of the struggle against the tyrants falls over the alleged years 514-510 B.C. A shift of 1810 years forward places these events in the epoch of circa 1300 A.D. The conspiracy against the tyrants is led by Harmodius and Aristogiton. The war ends with the defeat and murder of the tyrants ([258]).

16a. *The dawn of a new epoch in Rome. Tarquin flees to Porsenna.*

1) The end of the Tarquinian rule marks a breakpoint in the history of the “ancient” Rome (Romea/Byzantium?). It signifies the end of Regal Rome as described by Livy and the beginning of the new republican epoch.

2) The banished king Tarquin retreats to join forces with king Larth Porsenna (L-Horde PRSN). Larth Porsenna is an important participant of the Tarquinian War ([482]).

■ 16b. *The “ancient” Greece. The last tyrant flees to the Persians.*

1) The fall of the tyrants is one of the key events in the history of “ancient” Greece. It is covered extensively in a large number of original sources.

2) After the collapse of the Peisistratid tyranny in Athens, Hippias, the surviving son of Pisistratus, fled to the *Persian* king ([766], page 72). It is most likely that Livy’s PRSN/Porsenna and the Persian king (PRS)

are both reflections of the same mediaeval original from an epoch that cannot predate the XIII century A.D.

17a. *The Tarquinian War.* The heroes are accused of betraying the Roman cause. Bear in mind that we encounter the case of “the treason of Valerius the hero” in the history of the Tarquinian War. He was accused of betraying Rome and her cause ([482]). We observe the same kind of accusation in other versions – the Gothic and the Trojan, qv above.

■ 17b. *“Ancient” Greece.* The crimination of the liberator heroes. “The murder of the tyrant had initially caused a great outrage amongst the Athenians, and they sentenced the killers to death” ([766], page 72). It is remarkable that the we find the very same scenario in another phantom reflection of the XIII century war, namely, the civil war in Rome of the alleged I century B.C., where the Roman populace got filled with indignation at the murder of Julius Caesar and tried to punish his murderers, Brutus (Brother?) and Cassius, who had to flee ([660]), Volume 2.

18a. *“Ancient” Rome.* All of the above notwithstanding, the heroes eventually become honoured for their victory over tyranny. The Romans soon change their attitude towards the killers of the tyrant. Titus Livy refers to Valerius and Brutus (Brother?) as to great heroes who liberated Rome from the tyranny of the Tarquins ([482]). Plutarch eulogizes Brutus as the great deliverer who had freed Rome from the yoke of Caesar’s tyranny ([660], Volume 2). See more about the superimposition of the two Brutuses in Chapter 2 of CHRON2.

■ 18b. *The “ancient” Greece.* The accusations are eventually replaced by panegyrics in honour of the heroic slayers of the tyrant. What we see here is a similar change of opinion when the Greeks begin to glorify the tyrannicides. “Harmodius and Aristogiton, the tyrannicides, were honoured with copper statues erected on the city square, and their offspring were dignified greatly” ([766], page 72). It

has to be pointed out that this “change of attitude” from the part of the “ancient” Greeks is described in terms similar to those used by Plutarch for referring to Brutus and Cassius, as well as Titus Livy when he tells us about Brutus and Valerius. We learn the following of the “ancient” Greek version of this historical episode: “One could hear the song in honour of Harmodius and Aristogiton, the saviours of the people’s freedom, sung at every feast” ([766], page 72).

5.

THE TROJAN WAR OF THE XIII CENTURY A.D. REVISITED. THE VERSION OF HERODOTUS. THE MEDIAEVAL CHARLES OF ANJOU IDENTIFIED AS THE PERSIAN KING CYRUS

We have to reiterate and make it perfectly clear to the reader that the identification mentioned in the heading means the following: some real mediaeval character whose real biography we might never be able to reconstruct is referred to as Charles of Anjou in some documents, and as the “ancient” king Cyrus in others. Both chronicles would be subsequently misdated and shifted into times immemorial, creating phantom reflections, one of which is nowadays presented to us as the famous Persian king Cyrus.

19a. *The decline of the Hohenstaufen dynasty in the XIII century A.D. Kaiser Manfred.* The Holy Roman Empire of the X-XIII century A.D. ends with Conrad IV (1237-1254 A.D. according to [64]), its last official emperor. His reign is followed by the war of the XIII century – the main original of the “ancient” Trojan War. Unlike his predecessors, Conrad IV was not crowned in Rome. The seat of power soon goes to Charles of Anjou. The Hohenstaufen dynasty ends with the famous hero Kaiser Manfred (1254-1266 A.D. according to [196]).

■ 19b. *The “ancient” Greece. The end of the Heraclid dynasty and the ascension of Croesus.* We learn that “the power held by the house of the Heraclids [which appears to be how Herodotus refers to the Hohenstaufens of the XIII century A.D. – A. F.] went to the clan of

Croesus” ([163], 1:7, page 13). The name “Croesus” is most probably a distorted version of the word “Kaiser”, or simply “Czar” (Caesar). Croesus is apparently a double of Manfred, the German Kaiser. Likewise his mediaeval counterpart Manfred, the “ancient” Croesus is considered a famous hero.

20a. *Kaiser Manfred rules the XIII century Italy (Latina) for 12 years.* Manfred’s reign duration equals 12 years: 1254-1266 A.D. (according to [196]). He is the ruler of Italy, or the country called TL/LT (Latina). Bear in mind that his phantom reflection is Totila the Goth (541-552), whose unvocalized name transcribes as TTL or TL.

■ 20b. *“Ancient” Greece. King Croesus rules in Lydia for 14 years.* The “ancient” king Croesus had reigned for 14 years between the alleged years 560 and 546 B. c. ([72], page 193). This is very close to the 12-year reign of the mediaeval Manfred. The “ancient” Croesus was the ruler of a country known as Lydia, that is, LD or LT. We have already identified Lydia as either Italy or the Empire of Latina on the territory of Byzantium. Furthermore, the “ancient” Croesus is said to have been the son of Alyattes, which may well be the reverse (Arabic or Hebraic) reading of the Gothic name Totila. Alyattes transcribes as LTT without vocalizations. This is the second time that we come across a superimposition of names when read in reverse: TL for Italy vs. LT for Lydia, and now also LTT for Alyattes vs. TTL for Totila. It is possible that Herodotus had also used Arabic and Hebraic documents in his research, where the text is read from right to left, unlike the European languages. A propos, we see a similar reversal in the superimposition of the mediaeval Charles of Anjou with the “ancient” Narses, qv in Chapter 2 of CHRON2. In that case we got NRS (Narses) as the reverse reading of “Caesar Anjou”.

21a. *The Biblical Solomon and the Gothic king Totila.*

1) We must remind the reader that the war of XIII century A.D. was described by the Bible as the war that

aged during the reigns of Saul, David and Solomon, qv in *CHRON1*, Chapter 6. Moreover, the Biblical king Solomon, sage and lawmaker, can be identified as the famous emperor Justinian I who had lived in the alleged VI century A.D.

2) Totila (TTL), king of the Goths, is a crucial character of the Gothic War of the alleged VI century, that is, the phantom reflection of the XIII century war.

■ 21b. “Ancient” Greece. *Solon and Tellus*.

1) Among the contemporaries of the “ancient” Croesus we find the famous Solon, the duplicate of the Biblical Solomon who isn’t of lesser renown himself. Solon was also known as a prominent lawmaker in the “ancient” Greece ([163], 1:30, page 19).

2) Alongside Croesus and Solon, the book of Herodotus often mentions Tellus (TLL unvocalized) in the context of Solon’s meetings with Croesus ([163], 1:30, page 19). He appears to be the reflection of the Gothic king Totila (TTL).

22a. *The Biblical Moses and the legend of the brazen serpent*. According to the research results related in Chapter 6 of *CHRON1*, the Trojan = Tarquinian = Gothic War became reflected in the Biblical description of the exodus of the Jews from Egypt (Mitz-Rome) under the leadership of Moses. We must also point out that Moses happens to be a double of Justinian and Solomon to a large extent, qv in *CHRON1*, Chapter 6. A crucial point in the Biblical tale of Moses is the famous episode with the brazen serpent. We read about “a plague of serpents” punishing the Jews; the Bible regards this event as an omen from above. This happens to be one of the most popular Biblical legends, and it inspired a large number of late mediaeval painters. In *CHRON6* we tell about the true nature of the “brazen serpent”.

■ 22b. “Ancient” Greece. *The legend of snakes in the reign of Croesus*. As far as we could find out, the *History* of Herodotus contains one solitary reference to snakes - in no other place but the part concerned with the reign of Croesus, that is, just when it is due if we are to consider the Graeco-Biblical chronological shift. Herodotus tells us that “the environs of

the city suddenly filled up with snakes...

Croesus considered this a divine omen, and quite correctly so, as it turned out” ([163], 1:78, page 35). Herodotus pays quite a bit of attention to this event.

23a. *In the XIII century A.D. the Frenchman Charles of Anjou invades Italy (Latinia)*. Let us remind the reader that Charles of Anjou invaded Italy (TL – LT = Latins) in the middle of the XIII century A.D. Thus began the war with Manfred. Charles of Anjou is considered to have been French and a leader of the French troops ([196]). His Italian invasion signifies France entering military action, that is, PRS = “Persia” or P-Russia (White Russia), according to the parallelisms discovered.

■ 23b. “Ancient” Greece. *The Persian king Cyrus invades Lydia*. Cyrus is a king of Persia, or PRS unvocalized. His invasion into Lydia (LD) signifies Persia entering military action – a powerful state that played an important role in the history of the “ancient” Greece in the alleged VI-V century B.C. ([163]).

COMMENTARY. What does “Persia” really stand for? We have already had numerous occasions implying the necessity to identify the “ancient Persia” as either France or Prussia (P-Russia/White Russia). Traces of such linkage can be seen in the very name of the French capital – Paris. Another thing that has to be pointed out in this respect is that the Latin word *pars* (PRS unvocalized) translates simply as “part”, “land”, or “region” [the authors are referring to the definition contained in the Latin-Russian Dictionary ([237]) – translator]. The Russian military naval charts of the XVIII century still have the legend PARS inscribed on the part depicting Russia. Thus, the map compiled in 1702 with the participation of Peter the Great has “Muscoviae Pars” written alongside the original “Московская Страна” (Land of the Muscovites), qv in the *Russian Naval Charts of 1701-1750. Copies from originals* ([73]). One gets the idea that the word “Pars” may have referred to the entire “Persian Empire” as well as its separate regions or *parts*. Then the original general meaning of *pars* (PRS) became forgotten, the only surviving meaning is “part”. Thus,

the word “Persia” may have been used for referring to different provinces of the same Great “Persian” Empire of the XIII-XVI century A.D.

For the sake of space we shall omit the details of comparing the “ancient” and the mediaeval events of this epoch to each other across a 1810-year shift; we shall however point out that the reign of Croesus as dated the alleged years 560-546 B.C. (according to [72]) corresponds perfectly with the reign of his mediaeval double Kaiser Manfred across a shift of 1810 years (1254-1266 A.D.)

24a. *In the XIII century Charles of Anjou annexes Italy (Latinia?) and Greece. The mediaeval Charles of Anjou as Homer’s Aeneas?*

In 1268 A.D. Charles of Anjou had put the troops of Conradin, a short-term successor of Manfred, to complete rout, which completed his conquest of Italy. The war of the XIII century ends, and Italy falls under the French (PRS, or P-Russian) rule. It is remarkable that Greece was conquered around the same time. Charles of Anjou thus also becomes an Achaean prince, no less, in the 1278-1285 A.D. period ([195], page 379). Therefore the Trojan War of the XIII century A.D. raged across Byzantium as well as Italy. Apparently, it was none other but Charles of Anjou who got into some of the chronicles under the name of Aeneas, which is a derivative of Anjou, or the word “Noah” (New). Then the tale of the P-Russian (Frenchman), or Charles of Anjou the *Frank*, or simply “the New King”, is most likely to reflect the story of the Trojan king who had fled the destroyed Troy (Czar-Grad) in the XIII century, eventually founding a new kingdom. The story of Aeneas is described in Virgil’s *Aeneid*, for instance. Aeneas the Trojan had arrived in Latinia (Italy); his descendants subsequently founded the city and the kingdom of Rome at some point in the late XIII – early XIV century A.D. Thus we must have been fortunate enough to have discovered echoes of the *true story of the foundation of Rome in Latinia*. See our book entitled *The Dawn of the Horde Russia* for details concerning the location of Latinia in that epoch. Sometime later, another group of Trojan fugitives founded the city of Rome on the territory of the modern Italy (possibly, at the time of the Great = “Mongolian” conquest). This is most likely to have happened at the end of the

XIV century A.D. the earliest. The “ancient” Aeneas also became reflected in the Bible as the patriarch Noah (“The New One”).

■ 24b. *“Ancient” Greece. The Persian king Cyrus invades Lydia and Greece.*

In the alleged year 546 B.C. king Cyrus annexes Lydia (LT = Latinia?). A shift of 1810 years transforms 546 B.C. into 1264 A.D. The date concurs perfectly with the year 1268 when Charles of Anjou conquered Italy (or TL, qv above). Having finished his conquest of Lydia, the “ancient” king Cyrus invades Greece. “The entire Asia Minor, formerly a Greek territory, became part of the Persian monarchy” ([258], page 168). As we can see, Herodotus gives us a very accurate account of the XIII century events. Apart from that, we keep coming across references to the *Persian monarchy* on the pages of *History* by Herodotus, which stands for either the mediaeval France, or P-Russia (White Russia); these, it turn, may have been names used for one and the same state. Also, Herodotus must be describing the empire of Latinia (LT = LD) on Byzantine territory under the name of Lydia. As a matter of fact, the name Cyrus as used by Herodotus is most likely to be a version of the word “king” – as in “Sir” and “Sire” used in the Middle Ages – “Czar”, in other words.

25a. *The occupation of Rome and the Mediterranean region by Charles of Anjou in the XIII century A.D.*

1) We already mentioned the fact that many mediaeval authors have called Rome Babylon, and the Roman Empire Babylonia. Charles of Anjou seized Rome; said event may have become reflected in a number of mediaeval chronicles as the occupation of Babylonia.

2) The Mediterranean Region is called *Mediterraneus* in Latin ([237], page 635). Therefore, by having captured Latinia (in Byzantium), or Italy and surrounding territories, Charles of Anjou had conquered the “middle kingdom”.

■ 25b. *“Ancient” Greece. Cyrus conquers Babylon and the Medes, or the Middle Kingdom.*

1) Our prediction is perfectly true. Herodotus tells us that Cyrus proceeds to capture the Babylonian Kingdom. “In the middle of the VIII century [B.C. –

A. F.], under the Achaemenids [Cyrus being their representative – A. F.], the Persian state gains great power” ([258], page 168).

2) In the middle of the alleged VI century B.C. the Persians [P-Russians?] conquer the Medes, henceforth ruled by a Persian dynasty ([766], page 87). Therefore we come to the conclusion that Medes is the name Herodotus uses for the Mediterranean region.

26a. *Charles of Anjou and his successor Charles II of Naples in the XIII century A.D.* In 1250 A.D. Conrad IV proclaims himself King of Naples, but is defeated by Charles of Anjou in four years; the latter is the de-facto founder of the Neapolitan kingdom in Italy ([196]). His successor, Charles II of Naples, follows the course set by Charles of Anjou, and quite effectively so. Hence Charles of Anjou is the founder of the new PRS dynasty (French or P-Russian) in Italy after the decline of the German Hohenstaufen dynasty.

■ 26b. *The “ancient” Greece. Cambyses, the son and successor of king Cyrus.* “A Persian legend considers Cyrus and his son Cambyses to have been the founders of the Persian kingdom” ([766], page 87). We are beginning to realize that Cyrus is the alias of the mediaeval Charles of Anjou, which makes Cambyses II a different name for Charles II of Naples.

27a. *The Biblical tale of Moses.* The Trojan = Tarquinian = Gothic War of the XIII century apparently became reflected in the Biblical legend of the conflict between Moses and the Pharaoh. These events are described in the Exodus, and Moses is the protagonist. The legend of his birth, childhood wanderings in a basket and miraculous salvation by the Pharaoh’s (TRN) daughter is unique for the Bible. At the same time, the main plot of the Biblical tale in question apparently corresponds to a much later epoch, namely, that of the XIV-XV century A.D., qv in CHRON6.

■ 27b. *“Ancient” Greece. The Greek legend of king Cyrus.* The Greek story that tells us of how the “ancient” king Cyrus was born is virtually analogous to the legend of Moses and the

first years of his life as related in the Exodus. We find the same motif of separation from parents, wanderings, a foster family and so on that recurs here, qv in [163], 1:109-113, pages 46-48. This tale is also unique for the *History* of Herodotus.

28a. *The reign duration of Charles of Anjou in the XIII century A.D.* The de facto reign duration of Charles of Anjou equals 29 years: 1254-1285. 1254 is the year when the reign of Conrad IV had ended; 1285 is the year when Charles of Anjou had died ([196]).

■ 28b. *“Ancient” Greece. The reign duration of king Cyrus.* King Cyrus reigned for 29 years: allegedly 559-530 B.C. ([72], page 193). We see ideal concurrence with the reign duration of Charles of Anjou. Furthermore, a rigid 1810-year shift forward alters the datings of Cyrus’ reign to 1251-1280, which corresponds perfectly with the reign of Charles: 1254-1285 A.D. ([195] and [196]).

29a. *The “legend of a woman” in the XIII century A.D.* As we have witnessed on numerous occasions, an important element of the Trojan = Tarquinian = Gothic War is the legend of a woman, often of an erotic character, that serves as casus belli in every version of this war’s history. One should rightly expect Herodotus to tell us a similar story.

■ 29b. *“Ancient” Greece. The choice of brides in Babylon.* Our expectations are fulfilled. Herodotus embellishes the biography of king Cyrus with a rather unexpected anecdote which must be the echo of this very “legend of a woman” ([163], 1:196-199, pages 73-75). In particular, Herodotus describes a Babylonian (Roman, or Romean?) custom of choosing brides. Potential bridegrooms come to a square where young women are congregated and buy the most beautiful ones ([163], 1:196, pages 73-74). On the other hand, the Babylonian women would come into the sanctuary of Afrodite (cf the Trojan version where Aphrodite wins the “goddess contest” and is awarded the apple by Paris, a stranger), sit

down and wait for some stranger to “unite with them outside the hallowed ground... the young woman would have to follow the first one to throw her the money without hesitation” ([163], 1:199, pages 74-75). Herodotus gives us a rather detailed account of these customs and then returns to the biography of Cyrus. This somewhat uncanny fragment that we discover in the tale of king Cyrus is apparently a distorted version of the “legend of a woman” that is invariably present in every myth spawned by the Trojan War of the XIII century A.D.

30a. *Siege of the capital and the Trojan Horse*. In the Trojan = Tarquinian = Gothic War the “legend of a woman” is followed by the outbreak of a war and the siege of a capital: Troy, Naples = New City, Rome or Babylon. See above for the identification of Babylon as Rome in certain mediaeval texts. The siege of the capital (Babylon) is one of the focal points in this war; the “Trojan Horse” (aqueduct) is a very well-known symbol of the Trojan War. One should therefore expect Herodotus to tell us about a “horse” of some significance.

■ 30b. *“Ancient” Greece. The Babylonian campaign of Cyrus and a strange holy horse*. Our prognosis is confirmed. Cyrus instigates a war with Babylon, at the very beginning of which we come across a peculiar episode involving a sacred white horse that drowns in a river. This event plays an important role in Cyrus’ campaign ([163], 1: 189, page 71). It happened as follows:

“When Cyrus set out to cross the navigable river Gyndes, one of his sacred white horses jumped into the water in its friskiness, trying to cross it. However, the river had swallowed the horse and carried its body away in its current. Cyrus became enraged at the river for such an impertinence, ordering to make it so shallow that women should be able to cross it without wetting their knees [?! – A. F.] This threat made Cyrus postpone the march to Babylon” ([163], 1:189, p. 71). What do you think Cyrus did instead of besieging Babylon? He had divided the army in two, placed the soldiers on both banks of the river and made them dig.

It took the army the whole summer to transform the river Gyndes into 360 canals, no less ([163]). It was only after this odd task had been over that Cyrus commanded to resume the march to Babylon.

One should be aware that the text of Herodotus that has reached us must have undergone some editing. The XVII century editors took out some fragments and altered others. Apart from that, many things were already beyond their comprehension. The “360 canals” must have appeared as a result of a distortion or miscomprehension of some sane and logical order of Cyrus by the editor. The part played by the “sacred horse” in the legend of Cyrus is quite obviously rather different from what we find in its Trojan counterpart. However, we shall now see yet another story of the Trojan “horse”, or aqueduct, in the rendition of Herodotus which is already close enough to the Gothic version relating the siege of Naples (the New City) by Belisarius, commander-in-chief, through the groove of a dried-up aqueduct. See for yourselves.

31a. *Belisarius (The Great King) begins his siege of the New City*. Let us recollect the siege of Troy = New City (Naples), New Rome, or Rome in the Gothic War of the alleged VI century A.D. Belisarius, the commander of the Graeco-Roman army, invades the country and comes to Rome, fighting a battle with the Goths at the walls of the city. Then Belisarius begins the long and hard siege of the New City (Naples, or New Rome) which is one of the war’s main episodes.

■ 31b. *“Ancient” Greece. Cyrus the Great (The Great King) begins his siege of Babylon*. This is what Herodotus tells us of this siege: “Next spring the king directed his troops towards Babylon. The Babylonians and their army came out of the city waiting to face Cyrus. When the king had approached the city, the Babylonians rushed into battle, but were defeated and pushed back into the city... having gathered enough provision for many years, they hardly paid any attention to the siege” ([163], 1:90, page 71). Let us remind the reader that “Cyrus” is but a version of the word “Czar” (or Caesar); all of these terms really refer to the same figure.

32a. *The futile siege of the New City (Naples) in the Gothic War.* The siege of the New City by the Romean Greeks in the alleged VI century A.D. had been a lengthy one, and even led to a certain agitation in the ranks of Belisarius ([196] and [695]). The New City, or Naples, was a strong fortress. It is said that Belisarius even wanted to discontinue the fruitless siege.

■ 32b. *The “ancient” Greece. Thriveless siege of Babylon.* Cyrus, King of Persia, had held Babylon under siege for a long time and to no avail. As a result “Cyrus got into quite a predicament, since a great deal of time was wasted on a matter that did not progress in any way at all [the siege]” ([163], 1:90, page 71).

33a. *The Gothic War. The stratagem of Belisarius (The Great King) and the aqueduct.* Belisarius is suddenly enlightened and resorts to tactical cunning which allows him to conquer Naples (The New City). Chroniclers are of the opinion that somebody had advised him to infiltrate the New City via a dried-up aqueduct, which was a large dale that started well outside the city limits and led inside. The entrance was blocked by a rock. The besieged did not guard the old aqueduct and appear to have forgotten all about it. They didn’t expect any foes to approach from that direction, qv above as well as in [196] and [695].

■ 33b. *“Ancient” Greece. Cyrus the Great (or The Great King), his ruse of war, and the Babylonian river.* The ruse of war used by Cyrus to seize Babylon was as follows, according to Herodotus: “Whether following someone’s advice or having realized what had to be done all by himself, Cyrus did the following. He had placed a part of his army near the place where the river was running into the city, and another one – further down the current, where it was flowing out” ([163], 1:191, page 71).

34a. *The Gothic War. A special party of Romean Greeks gets into the New City via a dried-up old aqueduct.* As we already know from Chapter 2 of CHRON2, several hundred Romean Greeks

got into the gigantic groove of a dried-up aqueduct. The Trojan version tells us of several hundred warriors hiding in the Trojan “horse”. Bear in mind the phonetic similarity between *aqua* for “water” and *equa* for “horse”. According to Homer, the rest of the Trojan army drew away from Troy pretending to retreat and give over with the siege in order to confuse the Trojans. Here we see the army split into two parties once again.

■ 34b. *The “ancient” Greece. The invasion of Cyrus and his army into Babylon through the bed of the river that he had drained away.* Cyrus orders to draw the river aside; it runs dry, and the first half of Cyrus’ army enters the city catching the besieged completely unawares. Herodotus informs us that “he had ordered the soldiers to enter the city through the riverbed as soon as it had dried up. After that he gathered the non-combatant part of his troops around him and retreated [sic! – A. E.]. The Persian king used a canal to drain the river away and into a lake... thus, the old riverbed became passable” ([163], 1:191, page 71. It is perfectly clear that the tale Herodotus tells us about the dry bed of the river that ran through the city is a slightly altered version of the story of the dried-up aqueduct – the “Trojan Horse”.

35a. *The Trojan = Gothic War. The fall of the New City.* The Greek/Romean/Roman troops of Belisarius break into Naples (the New City, or the New Rome, or Troy) through the dry aqueduct. The city is gripped by panic, the sudden assault had caught the besieged by surprise, and the fate of the city was sealed – it had fallen to the enemy. Homer describes the capture of Troy in a similar manner: the Greeks suddenly appear from the “belly of the Trojan Horse” and seize Troy.

■ 35b. *“Ancient” Greece. The fall of Babylon.* According to Herodotus, “after the water in the riverbed had drained away to make the river only knee-deep, the Persians used it for infiltrating Babylon. Had the Babylonians known about the ploy of Cyrus beforehand or no-

ticed his actions in good time, they would naturally... have crushed the foe completely... however, it was the Persians who took the Babylonians by surprise. The city of Babylon was so big that... those who had lived in its centre didn't know the periphery had already been captured by the enemy... this is how Babylon had fallen" ([163], 1:191, pages 71-72). What we see is basically a reiteration of the same story as above.

COMMENTARY. Once again we see the mediaeval chroniclers try to do their best and give a honest description of the murky past, studying with the utmost attention the documents written a century or two before their time, perhaps, ones that hardly held together. Herodotus earnestly tries to understand the true nature of the "sacred horse", as well as the dry bed of either a river or an aqueduct that is used by either the Greeks or the Persians for infiltrating into the town under siege (either Babylon, the New City, or Troy). He forms some subjective opinion of the events as a result, which is then offered to the readers of *History* by either Herodotus himself or his XVII century editor. The picture is substantially different from the original, yet one can see in it the traces of real events which gave birth to this plethora of myths and legends.

One can hardly claim the Gothic version with the aqueduct to be the most veracious of all; it may contain serious distortions of the real events. It would be expedient to collect all the phantom duplicates that we have discovered and attempt to write the true summarized history of the Trojan War (which is bound to be a great deal more rational and eventful than its individual distorted versions, such as the Trojan War, the Gothic War etc.

36a. *The fall of the Italian Troy (the New Rome?) in the alleged years 1261-1268 A.D.* As we already discovered, the XIII century war ended in 1268 A.D. with the fall of the New City (Naples, the New Rome, as well as the mediaeval Italian Troy), and the death of Conradin in 1268 ([196]). The Latin Empire on the territory of Byzantium ceases to exist virtually around the same time, in 1261, when the Nicaean emperor Michael III Palaiologos seizes New Rome = Constantinople.

■ 36b. "Ancient" Greece. *The fall of Babylon in 539 B.C., or 1271 A.D. considering the 1810-year shift.* According to Scaligerian chronology, Babylon fell in 539 B.C. ([163], page 508, comment 138). A 1810-year shift transforms this date into 1271 A.D. This new dating all but coincides with 1268, or the date when the war of the XIII century A.D. had ended. The concurrence is very good indeed. Some of the modern commentators assume that Herodotus is referring to the expedition of Darius; however, Herodotus himself makes direct and unequivocal references to the campaign of Cyrus ([163]).

COMMENTARY. Let us stop and reflect for a moment. We see that the chronological formula $X = T + 1800$ works well and is applicable to a long time interval. The formula suggests that we compare "ancient" events to the ones that took place in the Middle Ages, across a gap of roughly 1800 years. If we are to compare them attentively, we shall soon enough discover obvious proximity of their form-codes.

Now for the next step – comparison. Once again, we witness recurring scenarios; the more steps we make, the more similarities we encounter, and we have made quite a few steps already. The table compiled according to the $X = T + 1800$ formula took 36 steps, and is far from completion; we are of the opinion that it contains a superimposition of two analogical currents of events, one of them being mediaeval and the other "ancient". Their concurrence is naturally far enough from ideal – but these currents are amazingly similar to each other if we observe them through the prism of a 1800-year shift.

None of the above would be particularly surprising if we just pointed out one or two "similar biographies". An abundance of such examples of individual similarities between random characters that mean nothing whatsoever can be found in our age as well. However, a critical analysis of Greek history shows that we are facing a phenomenon of an altogether different nature, and one of the utmost significance, at that. A large number of rather similar biographies lined up into two lengthy currents all of a sudden, each one of them covering a span of several centuries; the mediaeval current resembles the "ancient", and

vice versa. Moreover, both of them obviously allow us a glimpse into one and the same common reality, albeit described in different ways and by different chroniclers, which implies the use of different words as well as different (and often polar) emotional assessment of events. The names and aliases used may also differ substantially – however, most of them do have meaningful translations.

It has to be said that there are no duplications of events within individual currents – all of them are different. In other words, the “ancient biography” of Cyrus doesn’t resemble that of Cambyses I, while the mediaeval “biography” of Charles of Anjou differs from that of Charles II of Naples. In other terms, every link of the chain is unique; every step is individual and doesn’t resemble previous steps. But every “ancient step” is amazingly similar to its mediaeval double and vice versa – that is to say, the “ancient biography” of Cyrus is very similar to the mediaeval “biography” of Charles of Anjou, whereas the “biography” of Cambyses II resembles that of Charles II. What could all of this possibly mean?

One can suggest a natural explanation. We have most probably discovered two chronicles referring to one and the same sequence of real mediaeval events. The chronologists of the XVI-XVII century have left one of the chronicles “intact”, while the other one was declared “ancient” and shifted backwards in time. Nowadays when we have discovered this – primarily by proxy of empirico-statistical methods, we suggest to return the “ancient” chronicle to its rightful place and identify it as a reflection of the mediaeval version. Let us now return to our comparison and move forward along the time axis.

37a. *The Gothic War. Commander-in-chief Narses had been “wronged because of a woman”.*

Let us remind the reader that Narses, the military leader who had succeeded Belisarius (like-wise Odysseus, or Ulysses who acts as the successor of Achilles) had been “greatly wronged because of the empress”, qv in Chapter 2 of CHRON2.

■ 37b. *“Ancient” Greece. King Cyrus dies “because of a woman”. His troops are crushed by Queen Tomyris who desecrates the corpse of Cyrus ([163], 1:214, page 79).*

COMMENTARY. The frequency of references to the name “Cyrus” in Greek history. We shall now witness how the very name “Cyrus” – that is, “Czar”, “Sir”, or “Sire”, had most probably been introduced in the XIII century Greece. The Scaligerites will obviously go on about the “revival” of the “ancient” name Cyrus after centuries of oblivion. Ferdinand Gregorovius, the famous German expert in Greek and Roman history, tells us the following: “Due to the world fame of the city of Athens, Otho de la Roche decided to title himself with the name of the actual city – at least, the Franks and even the Pope call de la Roche Sire d’Athenes or dominus Athenarum in official documents. This modest title of “Sire” was distorted by the Greeks who have transformed it into the word “Cyrus” from their language, which had subsequently grown into the majestic title of *Megaskyr* (The Great Ruler). However, it would be erroneous to explain this title by the fact that it had been used by the former Byzantine rulers of Athens, since there is nothing to confirm it” ([195], page 151).

We have conducted the following simple research. The book of Gregorovius entitled *Mediaeval History of Athens* ([195]) is a fundamental oeuvre inasmuch as the scope of references to original sources is concerned, and it covers the interval between the alleged I century B.C. and the XVIII century A.D. Gregorovius gives us a sequential, century-by-century rendition of all the main documents related to the history of mediaeval Athens and Greece in some way. We have analyzed every page of Gregorovius’ voluminous work ([195]), marking every year containing a reference to the name Cyrus on the time axis. Let us emphasize that we have counted every reference to the name regardless of context. As a result, we found out that the name Cyrus is most often used in the very documents that are dated to 1207-1260 A.D. – pages 151-188 (4) of [195].

We proceed to find out that the name Cyrus hardly surfaces anywhere in the entire volume of [195] outside the XIII century A.D. (in the entire span of I-XVII century A.D.); all we have to add is that a chronological shift of 1810 years – or, better still, a close 1778-year shift, makes this mediaeval peak of references to “Cyrus” identify as a manifestation of the famous Persian king Cyrus in the history of the “ancient” Greece. Let us sum up.

38a. *The peak of references to the name “Cyrus” in the XIII century A.D.* The simple experiment described above allowed us the discovery of a single distinct frequency peak of references to the name of Cyrus in the entire volume of the fundamental oeuvre ([195]). There are hardly any mentions of the name outside the scope of the XIII century.

- 38b. *“Ancient” Greece. The frequency of references to the name Cyrus peaks in the alleged VI century B.C.* We observe a superimposition of the “ancient” peak over the mediaeval after a 1800-year shift. Scaligerian history contains a distinct frequency peak of references to the name Cyrus in the “ancient” Greek history of the alleged VI century B.C. Both peaks – the “ancient” and the mediaeval, correspond with each other perfectly if we are to consider the 1810-year shift, or, better still, a shift of 1778 years.

COMMENTARY. Why does F. Gregorovius make this sudden yet very appropriate allusion to the “ancient” Trojan War in his account of the war of the XIII century A.D.? We have already discovered the XIII century to be the epoch of the great war that became reflected in different sources under different names – the Trojan War, the Tarquinian War, the Gothic War and so on. The fall of the New Rome = Constantinople = Homer’s Troy = the Evangelical Jerusalem took place in either 1204 or 1261, along with the fall of the Latin Empire whose capital had been in Constantinople ([195]). The war in Italy and the fall of the New City = Naples are dated to the same epoch – around 1250-1268 A.D. ([196]).

And so, in his rendition of the events of 1250-1270 A.D., F. Gregorovius make an unexpected yet very timely reference to the “ancient” Trojan War, quoting the mediaeval chronicle of Muntaner, a contemporary of Dante. The quotation is question is of the utmost interest as well, and we already cited it above: “In exactly the same manner Ramon Muntaner, a Catalan historian and a contemporary of Dante, was imagining Homer’s Menelaus as a ‘Duke of Athens’” ([195], page 188 (6)).

Thus, Ferdinand Gregorovius, who knew both the “ancient” and the mediaeval history of Greece per-

fectly well, cannot help pointing out the duplicates, or similar events, which he recognizes when he runs into them time and again. Therefore he mentions the “ancient” Trojan War just as he is describing the events of the XIII century A.D.

6. MEDIAEVAL TRACES OF THE “ANCIENT” HOMER IN THE XIII-XIV CENTURY. THE FAMOUS MEDIAEVAL SAINT-OMER CLAN

The Trojan War is inseparable from the legendary name of Homer, who had presumably been the first to immortalize it in his epic poems. However, since the Trojan War is most likely to have taken place in the XIII century A.D., one should rightly expect the famous name of Homer to emerge somewhere in the epoch of the XIII-XIV century. Could it be that the name of the famous mediaeval poet hadn’t left any trace in the history of this epoch? It had – and this is what we intend to relate below.

Let us conduct the following simple research. We shall once again turn to the *Mediaeval History of Athens*, a detailed and fundamental monograph that covers the epoch of I-XVII century A.D., written by F. Gregorovius ([195]). It contains a multitude of names belonging to rulers, heroes, warriors and so forth. The book contains a detailed alphabetical index, a study of which soon yields a name that was rather famous in the history of mediaeval Greece – that of Saint-Omer, or Saint Homer, no less! The Saint-Omer clan played a key role in the XIII century Italy and Greece. None of the above implies the author of the *Odyssey* and the *Iliad* to have necessarily belonged to the Saint Homer clan; so far all we do is analyse the frequency of references to the name in mediaeval history.

We shall take a closer look at just what epoch we encounter the name of Saint Homer in. It turns out to be the period of 1200-1330 A.D. ([195]). We don’t find any references to the name anywhere beyond this epoch. What we get is a unique frequency graph that peaks around 1200-1330 – very ostensibly so, and just once. Furthermore, it is widely known that the Saint-Omer clan took active part in the crusades ([195]); therefore, the Homers took part in the war of the XIII century A.D. - or were participants of the

Trojan War, in other words. By the way, the name Homer may be derived from the Ottoman “Omar”.

Therefore it makes perfect sense to assume that some representative of this clan, a poet of the XIII-XV century, finally collected all of the Homer family lore that had to do with the XIII century war as two gigantic epic poems: the *Iliad* and the *Odyssey*. This event must have taken place about a century after the end of the war the latest (even though Scaligerian history tries to convince us that it post-dated the end of the war by four or five hundred years. It would be of interest to find out whether there were any blind representatives of the Saint-Omer clan (blinded in battle, perhaps?); we had no opportunity to find out. Gregorovius does in fact make the odd occasional reference to the “ancient Homer” - by no means identifying him as the mediaeval Saint-Omer, to be sure. However, from the Scaligerian point of view the “ancient” Homer couldn't have possibly been a mediaeval character, therefore he isn't even included in the name index at the end of the book.

One of the most famous representatives of the Saint-Omer clan is Marshal Nicholas Saint-Omer (possibly, Ottoman=Ataman Nicholas Saint Omar?), who was an actual participant of the war of 1311-1314 A.D., which may have served as part of the original of the “ancient” Trojan War and became reflected in the legend of the foundation of the Roman Kingdom in Italy by the descendants of the “ancient” Trojan Aeneas (the Biblical Noah?). In other words, the PRS (P-Russian) Charles of Anjou, qv above.

The Catalans invade Greece. “It appears that the Thebes made no attempt of resisting; nevertheless, they were looted as well as the treasure of Cadmea. The Saint-Omer castle fell prey to the first outbreak of the Catalans' fury, which resulted in such devastation of the castle (which may have also been gutted by the fire) that it was never rebuilt in its former glory. The location of its owner, marshal Nicholas de Saint-Omer, at the time of the invasion remains unknown... he had built a new castle, also called Saint-Omer. Its ruins still exist under the name of Santameri. Nicholas III died on 30 January 1314, leaving his wife Guillerma without an heir... with his death, the famous clan of Saint-Omer disappeared from Greece forever” ([195], pages 210-211). It is therefore possible that the ruins of the Santameri castle still

keep the memory of Homer, the great bard of the XIV century A.D., who could have been an Ottoman = Ataman by the name of Nicholas Saint Omar.

7.

THE FAMOUS RAPE OF THE SABINE WOMEN IN THE “ANCIENT” ROME AND THE SHARE-OUT OF WIVES AND DAUGHTERS IN EARLY XIV CENTURY GREECE.

The foundation of Rome in Latinia and later the Italian Rome in the XIV century A.D.

7.1. The rape of the Sabines

Nearly every version of the Trojan = Tarquinian = Gothic War includes the important “legend of a woman”, one of them being the famous “ancient” legend of the rape of the Sabine Women, placed by Titus Livy in the early days of the Regal Rome, or the alleged VIII century B.C. ([482]). Let us recollect the story. A small group of Romans-to-be led by Romulus and Remus invades a foreign territory. They found the city of Rome; however, they haven't got any wives. A communal feast is organized together with the inhabitants of neighbouring villages. The Romans use guile and force to abduct the wives and daughters of the villagers, thus providing for the opportunity to procreate ([482]).

According to the results presented in fig. 3.1, this legend pertains to yet another phantom duplicate of the XIII century war, which is marked by a black triangle. However, since the original of the Trojan War is located in the XIII century A.D., one should expect to encounter the original of the legendary rape of the Sabines somewhere in this epoch – its mediaeval version, to be more precise, which might also contain a distorted rendition of facts.

Our presumption becomes validated before too long. We are already familiar with the fact that the mediaeval Franks and Goths can be identified as the “ancient” Trojans. In late XIII – early XIV century A.D. the Franks and the Catalans capture the Duchy of Athens ([195], page 211). We are informed of the following: “The victors shared out the castles and the estates, as well as the wives and daughters of the knights killed at Cephissus” ([195], page 212). It is most significant that the famous mediaeval battle of Cephissus

has already been partially identified as the “ancient” battle of Cephissus that took place in the reign of Sulla, the Roman emperor, qv in Chapter 2 of CHRON2. Let us provide the reader with a brief reminder of this superimposition, which was actually pointed out by F. Gregorovius, who nevertheless proved unable to use the data for making a corollary of any kind.

He does point out that the famous battle of Cephissus dating to 15 March 1311 A.D. is described in almost the same terms by the “ancient” Plutarch in his biography of Sulla, and also in the mediaeval sources of the XIV century. The geographical localizations of both battles, as well as many of the events that preceded them, coincide almost completely. Gregorovius sums up as follows: “The fate of the Mithridates’ army, which was once chased into these swamps by Sulla, recurred on the banks of Cephissus” ([195], page 198). Bear in mind that the epoch of Sulla and Caesar is yet another phantom duplicate of the XIII century war that became recorded as the early days of the Second Roman Empire, qv in CHRON1, Chapter 6.

In his detailed study of this mediaeval “sharing-out of wives and daughters” F. Gregorovius cannot help making the obviously pertinent comparison, pointing out the parallel between the “ancient” legend and the mediaeval event: “Attica and Boeotia witnessed the rape of the Sabines [sic! - A. F.] recur... Each mercenary was given a wife in accordance with his rank; some would get wives distinguished enough to “render their new husbands unworthy of serving water for their morning toilette”; Muntaner tells us that the life of the Catalan party was looking just splendid, and the presence of common sense could allow them to reign over the conquered land for centuries on end. However, their numbers were too insignificant for filling the entire land, and they went so far as to invite their allies the Turks to settle in the duchy” ([195], page 212). Therefore, the Turks (TRK), or the Ottomans, reappear on the mediaeval = “ancient” historical arena. We see that this “ancient Rape of the Sabines” must have taken place in the XIV century A.D. and is known in mediaeval history as “the abduction of wives by the Catalans”. Let us sum up.

39a. *The Franks and the Catalans founding a new duchy in the XIV century of the new era.*

1) The battle of Cephissus (1311 A.D., qv in [195]).
 2) The Franks and the Catalans are foreign invaders in Greece; they conquer the Duchy of Athens with a comparatively small party ([195], pages 198 and 211-212).

3) “The sharing-out of the wives and the daughters” of the conquered Greeks between the Catalan and Frankish victors in 1311 A.D.

■ 39b. *The “ancient” Greece. The foundation of Italian Rome by the descendants of Aeneas in the alleged VIII century B.C.*

1) The war before the foundation of the “ancient” Rome around the alleged year 753 B.C. can be regarded as one of the phantom reflections of the mediaeval XIII century war. One more of its duplicates is the “ancient” battle of Cephissus under Sulla, in the alleged I century B.C.

2) The “ancient” Romans-to-be, headed by Romulus and Remus, conquer a new land where Rome shall eventually be founded. They are foreign invaders ([482]).

3) The famous “ancient” rape of the Sabines committed by the Romans for the sake of procreation.

7.2. The “ancient” Romulus and Remus are the grandchildren of Aeneas the Trojan and the founders of Rome in Latini. This is apparently followed by the foundation of Rome in Italy at the end of the XIV century A.D.

We shall now acquaint ourselves with the mediaeval events of the XIV century A.D. that played an important part in the creation of the “ancient” legend of the rape of the Sabines, and also the history of Italy’s foundation by Romulus and Remus, or the foundation of Livy’s Regal Rome. Let us remind the reader that one of the “ancient” versions considers Romulus and Remus to have been grandchildren of Aeneas who had escaped after the fall of Troy. After long wanderings, Aeneas (the Biblical Noah?) arrives in Latini with a group of Trojans; this event is followed by the foundation of Rome (a new kingdom) and can be credited to either Aeneas himself or the descendants of the latter ([579], pages 23-24).

Nowadays it is presumed that Latini from the epoch of Aeneas is located on the territory of mod-

ern Italy. However, the layered structure of the “Scaligerian history textbook” implies that the country in question is most likely to be identified as Russia-Horde from the end of the XIII century (see CHRON1, Chapter 6; also CHRON5 and CHRON6). The “ancient” Roman kingdom founded here is the Great = “Mongolian” Empire of the XIV-XVI century, qv in the dynastic identification table found in CHRON1, Chapter 6. One of the traces of this Empire can be found in Scaligerian history (“Third Rome” as a later name of Moscovia).

Another group of refugees from the destroyed Troy = Czar-Grad headed westwards, and founded the city that subsequently became known as Rome on the territory of modern Italy. It became important in the epoch of the great = “Mongolian” conquest of the XIV century, when one of the local centres of “Mongolian” regency appeared here. All of these events were then mixed up in the single legend about Romulus and Remus, the descendants of King Aeneas, founding the city of Rome and the Roman Kingdom. Later chroniclers would confuse the “three Romes” with each other: Czar-Grad (referred to as the New Rome), the Horde Russia of the XV-XVI century which became known as the “Third Rome”, and Rome in Italy.

All of this knowledge brings us to the following conclusion: apparently, the foundation of Rome in Italy took place as recently as the XIV century of the new era, which makes this city a lot younger than New Rome, or Constantinople - “new” as compared to the “old” capital - “Ancient Rome” or “Old Rome”, also known as the Egyptian Alexandria.

7.3. A partial transplantation of the Romean history to the documents of Italian Rome from Constantinople in the XIV century A.D.

When the “Roman nationhood” migrated to the Italian Rome from Constantinople in the XIV century A.D., a large part of the Romean and Byzantine history was also placed there as a result of a “paperwork transfer”, and ascribed to Rome in Italy for a number of obvious reasons. The Holy See was founded in the Italian Rome – a bastion of Catholicism that didn’t exist until the XIV century. This is what we actually learn from the Scaligerian version, which reports the

“return of the Holy See” to Rome in the XIV century (after the Avignon captivity, which, as we shall soon see, became partially reflected in the Biblical tale of “Babylonian captivity” (see CHRON2, Chapter 4). However, the creators of “New History” decided that the citadel of Papacy had to be “very ancient”. The socio-historical demand was complied with, and the Italian city of Rome instantly received a very lengthy paper history.

7.4. The original mediaeval tale of the foundation of Rome in XIV century Italy by Romulus and Remus

This is what F. Gregorovius tells us in re the XIV century events after an examination of the mediaeval chronicles in [195]. According to our hypothesis, what we read is de facto an account of the “ancient” Romulus and Remus founding the Roman kingdom on the territory of Russia-Horde at the end of the XIII – beginning of the XIV century. Another group of their brothers-in-arms and descendants founded Italian Rome at the end of the XIV century, qv in CHRON1, Chapter 6, and CHRON6. We mustn’t be confused by the fact that certain sources associate this story with the “Greek capital”. Firstly, Troy (or Czar-Grad fled by Aeneas) had been the capital of Byzantium, or the Great Greece, whose territory included that of the modern Greece. Apart from that, some of the mediaeval sources used the word “Greek” as a synonym of “Christian”, and both Byzantium and its heir, Russia-Horde of the XIV-XVI century had really been Christian kingdoms. Furthermore, bear in mind that the south of Italy was called “Greater Greece” in the Middle Ages ([39], pages 282-283). Therefore, later chroniclers may have been confused by the geography of the Byzantine, or “Mongolian” events, transferring them to Greece as well as the territory of modern Italy.

“Soon the entire Duchy of Athens was conquered by the ‘fortunate Frankish troops in Romania’. After having wandered for many years [cf. the wanderings of Aeneas after the Trojan War – A. F.] accompanied by valiant struggle and horrendous privations, the band of mercenaries could finally forget about the hardships of life on the march and enjoy the ownership of a great land where they could settle down.

The sudden fortune took these soldiers completely by surprise, and they were in confusion. They proved capable of conquering the bounteous land, but couldn't restore any kind of government in order to rule over it by a mere replacement of the destroyed legislative system with the primitive customs of a military encampment" ([195], page 211).

Apparently, what we see here is an account of the ordeals suffered by the "surviving" ancient Trojan heroes, who had fled the ruins of their motherland and finally began to settle upon the new land that they conquered. Further we read, "The Spaniards started to settle on the conquered land. They spread all across its territory like a motley military party which was, quite obviously, predominantly Catalan ethnically. It was a real military invasion... even if we are to consider the insignificant losses suffered by the mercenaries at Cephissus, there were 6.000 of them at the very least. This crowd accompanied by wives, children, and all sorts of kin, had occupied the Duchy of Athens, which had already possessed two large ethnic groups – the indigenous Greeks and the French who ruled over them. The latter were deprived of their ranks, estates and feuds" ([195], page 212).

This is followed by the tale of the rape of the Sabines that we have already related. Let us remind the reader that the "ancient" Romans from the epoch of the Regal Rome (as described by Livy) are usually characterized as soldiers, and this military style pertains to "ancient" Rome throughout its entire history.

7.5. Frederic II of Sicily as the "ancient" Romulus?

According to a number of "ancient" sources, the first Roman king was Romulus Quirin, or Romulus the Divine, the founder of Rome in the alleged year 753 B.C. and the mastermind behind the rape of the Sabine women. If we discover the "share-out of wives and daughters" to have happened in 1311 A.D., one should rightly expect the mediaeval original of Romulus Quirin to surface nearby, which he promptly does.

We learn the following of the XIV century events in Greece: "the mercenaries realized that they would not be able to keep their trophies without the assistance of some powerful monarch, and so they were

forced to resume contact with the house of Aragon and seek the protection of Frederick II of Sicily, despite having headed eastwards to escape serving him originally... the envoys of the Catalans headed to Messina from Athens to offer him the vast lands of the Greek kingdom that they conquered, which he was to reign over as if it were an overseas colony" ([195], page 213).

Although the events in question are supposed to take place in Greece (or the Italian Greater Greece), the new state founded by the Catalans and the Franks cannot escape the name of Rome, which is perfectly natural considering Livy's "ancient" version of the city's and the state's foundation. "They [the Catalans – A. F.] still called themselves the fortunate Frankish army in Romania [! - A. F.], or the Duchy of Athens; the Sicilian king [Frederick II – A. F.] called them the same" ([195], page 214).

Friedrich = Frederick II had reigned for roughly 35 years, *qv* below. Romulus Quirin, his phantom reflection, had reigned for 37 years according to Titus Livy. We see a very acceptable concurrence of reign durations. It would be interesting to trace this parallelism further, which is something we haven't managed to do as of yet.

8. THE MEDIAEVAL CHARLES OF NAPLES AS THE "ANCIENT" KING CAMBYSES

If we are to follow the further correspondences between the "ancient" and mediaeval history of Greece as seen with the 1810-year shift taken into account, we discover that apart from the pair of characters that we have already identified as the same historical personality (the "ancient" Persian king Cyrus and the mediaeval Charles of Anjou), we also get a convincing mutual superimposition of their successors – the "ancient" Cambyses, son of Cyrus, and the mediaeval Charles II of Naples.

40a. *Charles II of Naples in the XIII century A.D.*

Charles II of Naples is the successor of Charles of Anjou who had reigned for 4 years in 1285-1289 A.D. ([195], page 379). He lost power in 1289, and spent the remaining part of his life in a futile struggle for the throne.